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Our fathers wanted to live at peace with our neighbors to the north, and so they prepared for peace. They abolished forts and fortifications along the northern boundary, and declared that the great lakes should be a highway for commerce, and not stations for ships of war. We prepared for peace, and peace we have had for eighty-four years. But there are men to-day who, bitten by the military mad dog, are alarmed at the imminent danger of an invasion from the north, and would have the whole Canadian border bristling with guns.

"What then is the duty of a Christian in our day? Should he not be a passionate advocate of peace? Should he not set himself against all bluster and brag, and resist with all his might the tendency to increase military expenditures? Every increase in our navy strengthens the war party in every parliament of Europe, and every increase of the military burden there drives to this country a new horde of exiles whose very life has been almost ground out of them by the military system, and crushes the millions who cannot get away down into a more pitiful and hopeless degradation.

"Mr. Bloch, the distinguished Polish Political Economist, closes his monumental work on the 'Future of War' with the assertion that the consequence of the present expenditure on preparation for war is slow destruction, a destruction that extends not simply to industry and finance, but to the framework of society and the fibre of men's souls. I wish you could all read his six great volumes, and study his awful, frightening pages of statistics. You would then understand why Tolstoy and others cry out in the agony of a great despair. It would make clear why there are socialists and anarchists and nihilists. It would explain why so many of our best informed and farthest sighted citizens fear militarism more than any other demon ever let loose from the pit. We have had one great Peace Conference; we must soon have another. At the Conference of The Hague an international tribunal was established; at the next conference plans must be adopted for scaling down the magnitude of the armaments which are souring and poisoning and damning the life of Christendom. Militarism is the running sore, the inexcusable blunder, the unspeakable crime, the unpardonable sin of the Christian world. I believe that the world would be infinitely happier and safer if all the great fighting fleets of battle-ships were sunk to the bottom of the sea, and there should be no navy except an international force of cruisers just sufficient to protect commerce from pirates and the possible depredations of half civilized tribes. In the great work of redemption America must lead the way. From the beginning we have been preëminently a nation of peace. That is why God has blessed us above all the nations of the earth."

Hail and Farewell!

BY JOHN ADAMS.

(*U. S. Army Bill, 1901.*)

Lord, dismiss us with thy blessing,
We have come to say good-bye.
In the days of our beginning
Thou to us wert the Most High.
We are older now, and wiser
Than were nations of the past;

We are planning for a record
Which old histories will outlast.
In thy Empyrean, Lord,
Love for empire still will hold;
But for rulership on earth
We have squarely chosen gold.
Holy Moses! Should the question
Which outranks, dear Lord, arise,
Constituencies must settle that,
Deciding by the count of size.

Hail Columbia! We are going
To the fields of our own sowing.
Farewell, cherished old opinion,
Farewell, heavenly dominion!
We may meet, and we may never,
In the world that's called forever.
But they're bivouacked for glory
Who beforehand write their story.
Time is speeding. Give us blessing;
For old friendship's sake, a blessing.
Once for all, our once Most High,
We are bidding Thee good-bye.

The Universal Demonstration of Women for Peace.

(The following circular letter, addressed to local councils of women throughout the United States, not having reached us in time for publication in our May number, we are glad to give it place in our present issue, as setting forth the faithfulness with which the women of peace propose to follow up the important work which they began the year of the Hague Conference.)

On May 15, 1899, a universal demonstration in behalf of peace was undertaken by an international committee of women. Through the indefatigable labors of this committee, numerous meetings were held in eighteen different countries. The chairman of the entire committee, Frau Margerete Lenore Selenka, of Munich, reported the results of this demonstration to the Peace Conference at its opening session at The Hague, which took place on May 18, of that year.

Notwithstanding the discouraging conditions of the intervening years, and the many pessimistic jeers at the Czar's Conference at The Hague, it is certainly matter for grateful consideration that as a result of that Conference the Permanent Court of International Arbitration will convene at The Hague on the second anniversary of the Conference. To celebrate this event, to show that their zeal for peace, instead of being cooled by wars and rumors of wars, is only by these events excited to greater ardor, the same international committee has undertaken another peace demonstration by women to be held on May 18, 1901. This demonstration will be simultaneous with the opening of the Court of International Arbitration.

By the authority of the international committee, including distinguished women of Germany, England, Austria, Canada, Belgium, Denmark, Spain, France, Holland, Roumania, Hungary, Italy, Norway, Russia, Servia, Sweden, Switzerland and Japan, as the representative on this committee in the United States, the undersigned hereby urges women throughout the United States to arrange for meetings, large and small, in behalf of international peace and arbitration.

Wherever local councils exist, it is recommended that

such organizations as they include should take the initiative in making arrangements for such meetings.

In 1899, with less than a month's notice, there were held in the United States, on May 15, in twenty-one different states, 163 meetings, at which there were reported to be present 73,921 women. With that precedent, the same length of time should enable the women of our country to double the number of meetings to be held on May 18, and to proportionately increase their attendance.

The taste of war which has been so bitter upon our lips should, and surely does, increase the desire of women everywhere to strengthen public sentiment for peace and to increase public faith in the possibility of ultimate arrival at a condition of universal peace, where war will no more be tolerated by enlightened nations than personal combat is now tolerated by enlightened individuals.

Let all women to whose notice this Call comes feel the appeal to be an individual one to aid in a local demonstration. Where local councils do not exist, women's clubs, temperance unions, educational associations and college leagues, are all appropriate agencies through which arrangements may be made for local demonstrations.

MAY WRIGHT SEWALL,
Representing the United States of America on the
International Peace Committee of Women.

New Books.

THE WEDGE OF WAR. A Story of the Siege of Ladysmith. By Frances S. Hallows. London: Eliot Stock, 62 Paternoster Row. Cloth. 170 pages.

This short story of one hundred and seventy pages is a part of the literature which has been brought into existence by the South African war. It is written not from the point of view of the Boer side or of the English, but from that of the iniquity and irrationality of war. Its purpose is to show how war breaks up the natural and normal relations of life, makes enemies out of those who otherwise would be true and trustful friends, leads peoples into the most unjust and absurd notions of one another, and leaves griefs and desolations which peace and time can never remedy.

The story is a simple and most pathetic one. A Boer commandant in the Transvaal, an honest God-fearing man, in high esteem among his people, has a daughter of remarkable womanly qualities, who is engaged to a fine, manly son of an English family who have settled in the South African Republic some twenty-five years before the war breaks out. Netherby and Christine are in love with each other in the true and high meaning of love.

When the war breaks out it drives its cruel wedge between them. Netherby, ignorant of the real nature of war, of which he afterwards becomes painfully aware, feels his English instincts aroused, volunteers in the Natal forces, and the separation with Christine is most painful to them both. Her father is called into the service of the Transvaal, leads his commandos in the earlier conflicts, and finally is chosen to make the assault on Ladysmith, in which he is killed. Netherby is with the English troops shut up in Ladysmith, assists in repelling the assault on the town, is wounded severely in the head and eyes, and found lying across the dead body of the Boer commandant. Christine becomes an army nurse, sees and feels all the bloody and horrible tragedies of the

battlefields, nurses Netherby through his weeks of danger, and then is separated from him, blind from his wounds; and the story does not tell us whether they ever met again.

The work is a faithful, though not a harrowingly detailed picture of the cruelties and inhumanities of war, and especially of the way in which it separates, breaks up and blasts the hopes of what otherwise might be happy, prosperous and useful families. The "Wedge of War" is written in chaste and excellent English, is not overdone and extravagant, and is a book to put into the hands of young people, who are innocent of the real iniquitous and frightful character of war, while they are attracted by its preliminary glamour and its subsequent triumphal processions and glorifications.

EMERIC CRUCE. By Thomas Willing Balch. Philadelphia: Allen, Lane & Scott. Cloth. 69 pages.

Mr. Balch, member of the Philadelphia Bar and author of a recent and admirable condensed account of the Alabama arbitration, has done an excellent service in giving us this monograph on the life and work of one of the pioneers of international arbitration. Eméric Crucé, who has been known by the name of Emery de la Croix, has been little noticed in recent years. In fact, Henry IV., Hugo Grotius, William Penn, the Abbé de Saint Pierre and other pioneer peace advocates of the seventeenth and eighteenth centuries, have received so much notice in the history of the movement that Crucé has been eclipsed and never had the attention which he deserves. Even his true name was lost until Judge Nys of Brussels, author of many valuable books on international law and kindred subjects, restored it only five years since.

In spite of this neglect, however, Crucé, born at Paris in about 1590, was the first, probably, to suggest in any definite way the substitution of international arbitration for war as the last resort for nations in the adjustment of their controversies. His remarkable book, "*Le Nouveau Cynée*," the only known copy of which is in the Bibliothèque Nationale at Paris, was published in 1623, before Grotius gave to the world his famous "*De Jure Belli ac Pacis*." In this work he declared, in a broad Christian spirit, that it was to the advantage of humanity that the different races and nations should not injure and destroy one another by war; that the merchant is far more useful to human society than the soldier; that in order that nations may have the greatest benefits and advantages from commerce, they must have peace. International quarrels and wars he considered most absurd. He believed that, in spite of the obstacles in the way, international peace was possible, and he proposed the organization at Venice, as a practically neutral state, of an International Court, before which the powers which disagreed should appear by their ambassadors, present their cause, and have it rationally decided. Mr. Balch, in his monograph, which every student of the subject ought to have, has developed with considerable fulness Crucé's views on the various aspects of the subject, having made copious extracts from the copy of "*Le Nouveau Cynée*" at Paris. Arbitration, in both idea and practice, has a most instructive history, and we are very grateful to Mr. Balch for having given us this lucid and interesting account of one of its earliest advocates.